

Exploring Quranic Narrative Styles Using Interpersonal Mood Analysis Based on a Passage From Nuh Story

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Abstract—This study employs interpersonal mood analysis to investigate the narrative styles utilized in translating Nuh's brief stories in Surah Al-Araf (Chapter Seven). This study examines the complex narrative techniques utilized in the Quran, concentrating on a particular passage from the story of Noah (Nuh). This study seeks to cast light on the interpersonal mood, a fundamental component of linguistic analysis, within the narrative structure of the Quran. The use of SFL as a methodological and analytic framework explores how the Quran uses language to convey interpersonal meaning, specifically in the context of the story of Nuh. Translating literary works entails conveying the original narrative style in the target language while preserving its essence. The qualitative content analysis is conducted on a sample of the translated texts of Prophet Nuh's short story by Saheeh International, with a focus on mood selection and the functional value of the language employed in the translations, as well as how the selected moods contribute to the overall narrative style and interpretation of the text. This analysis assists in comprehending how narrative style expresses their attitudes, intentions, and emotions via language. The findings of this study contribute to a greater comprehension of the Quranic narrative style by emphasizing the significance of interpersonal mood analysis as a method for deciphering the nuances of its storytelling techniques. This research not only enriches the field of Quranic linguistics but also offers valuable insights into the broader study of narrative discourse, nurturing a greater appreciation for the literary and communicative dimensions of religious texts.

Index Terms—narrative styles, translations, Nuh short stories, interpersonal mood analysis

I. INTRODUCTION

The primary narrative types are extensively articulated throughout the Quran in various ways and were used to captivate the audience, assist memorization, and impart religious lessons (El-Wakeel, 2021). Authorial tone, direct utterances, dialogues, and scene descriptions are among the ways. Sumarsono (2018) claims that the Quran employs tales to give educational answers, explain religious teachings, and traverse moral lessons. The tales in the Quran are considered mysterious happenings, with only Allah knowing the chronological specifics (Shekarbigi & Noor, 2012). The Quran also contains narrative verses recounting tales about prophets and other individuals, occasionally interpreted using Israiliyyat stories (stories about Israel's sons) (Munirah, 2018). It also involves dialogue-based storytelling to include historical memories and lessons (Hawamdeh, 2019).

The narrative styles of the Quran differ from those of other works of the same era in that they concentrate on imparting religious and moral themes via storytelling and historical events (Hawamdeh, 2019). The investigation of Quranic narrative styles in terms of interpersonal mood analysis has been employed throughout studying the realization of mood, modality, and assessment systems in the discourse of Nuh short tales in the Quran as part of integrating cognitive sociolinguistics (Suhadi, 2015).

The account of Nuh (Nuh) and the flood is one of the most captivating in the Quran. This work has captivated the attention of experts and readers worldwide, prompting multiple translations to reach a wider audience. On the other hand, the proper portrayal of the narrative methods used in these translations remains a fascinating topic of study (Baker,

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2018). For various reasons, understanding the narrative processes utilized in Nuh's short story translations is important. To begin with, it gives a more in-depth grasp of the complications of translating religious works, which may need grammatical precision and the preservation of delicate narrative methods.

Systemic functional linguistics (SFL) is a functional linguistics approach that views language as a social semiotic system. To analyze interpersonal mood, SFL may be used to examine system-structure relationships and reasoning principles inside the framework. The mood system is investigated in terms of its contribution to dialogic negotiation and its paradigmatic context, which includes imperative, declarative, interrogative, and command phrases. Examining mood distinctions entails taking into account the realization of various mood types through verbal stems, co-occurrence with relevant particles, and the location of the Predicator inside a phrase (Hawamdeh, 2019).

Overall, SFL offers a thorough framework for investigating the interpersonal meaning given by mood choices in various circumstances. The purpose is to understand how interpersonal mood impacts translated stories, which allows researchers, translators, and readers to analyze the emotional depth of the narrative and its impact on the audience. The usefulness of various translation procedures in keeping the desired emotional and narrative impact was determined by evaluating interpersonal mood in translated versions of Nuh short tales. Narrative styles affect the reader's comprehension, engagement, and emotional connection to the topic (Toubia et al., 2021).

The Quran's unique storytelling tactics provide a rich and fascinating experience by portraying emotions, attitudes, and human relationships through different language resources. While numerous academics have researched many elements of Quranic translations, such as language correctness and religious interpretation adherence, more clarity is needed in researching narrative styles utilized, especially in Quranic short stories studies.

From the perspective of interpersonal mood analysis, this study investigates Quranic storytelling strategies in translations of Nuh short tales from Surah Al-Araf. Interpersonal mood refers to the grammar and word choices that convey the attitudes, moods, and interpersonal interactions of the narrative's characters. Nonetheless, they will give useful insights for translators, academics, and readers who want to understand more about Quranic storytelling approaches.

II. METHODOLOGY

The qualitative content analysis research approach was used to examine Quranic Narrative Styles in Nuh Short Story Translations. SFL is the researchers' theoretical framework, while interpersonal mood analysis is their primary data analysis approach. Examining the language choices that convey attitude, and interest in the story is part of the study. The study's results shed light on the narrative style used in Nuh short story translations, their influence on character relationships, emotional engagement, and the overall ambiance of the tale.

A. Data Collection

The research includes examining and comprehending Quranic passages, translations, and relevant contextual information. Purposive sampling was used to choose Quranic passages, namely Surahs Al-Araf (Chapter or Surah Seven), which include Prophet Nuh's short stories. Purposive sampling enables a more in-depth analysis and grasp of research issues (Ritchie et al., 2003; Dornyei, 2007). The Saheeh International translations were used as primary texts for study because of their extensive usage, simplicity, and accessibility.

B. Data Analysis

Language components indicative of distinct interpersonal moods (e.g., declarative, imperative, interrogative) were manually marked and categorized within the selected text excerpts. The Systemic Functional Linguistics interpersonal analysis framework (Halliday & Matthiessen, 2014) was utilized to examine the interpersonal mood characteristics of the translations. This study adds to a more profound knowledge of how translators communicate emotions and interpersonal relationships from the original text, as well as insights into the strategies used to convey the tale's tone and basic narrative structure.

III. RESULTS

A. The Passage Contents

Table 1 displays the Arabic and English translations of the seven Ayat from Al Araaf surah. The translation is drawn from the Sahih International translation of the Quran. The Ayat in the Quran (Surah 7; Ayat 59-64) was selected to study part of Nuh's story with his people.

TABLE 1
SIX VERSES FROM CHAPTER SEVEN (7) CONCERNING NUH'S STORY

Number	Translation	Original
1st verse / 1st clause	Indeed, We sent Nuh to his people	لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
1st verse / 2nd clause	Then said: "O my people! Worship Allah!	فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
1st verse / 3rd clause	You have no other Ilāh (God) but Him. (La ilaha illallah: none has the right to be worshipped but Allāh).	مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ
1st verse / 4th clause	Certainly, I fear for you the torment of a Great Day!"	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (7:59)
2nd verse / 5th clause	The leaders of his people said: "Verily, we see you in plain error."	قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ (7:60)
3rd verse / 6th clause	[Nuh] said: "O my people! There is no error in me	قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ
3rd verse / 7th clause	but I am a Messenger from the Lord of the 'Alamīn (mankind, jinn and all that exists)!	وَأَكْبَرُ رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ (7:61)
4th verse / 8th clause	I convey unto you the Messages of my Lord	أَتْلُوْكُمْ رِسَالَاتِ رَبِّي
4th verse / 9th clause	and give sincere advice to you.	وَأَنْصَحُ لَكُمْ
4th verse / 10rd clause	And I know from Allah what you know not.	وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (7:62)
5th verse / 11st clause	Do you wonder?	أَوْ عَجِبْتُمْ
5th verse / 12nd clause	that there has come to you a Reminder from your Lord through a man from amongst you	أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ
5th verse / 13rd clause	that he may warn you	لِيُنذِرَكُمْ
5th verse / 14th clause	and that you may fear Allāh	وَلِتَتَّقُوا
5th verse / 15th clause	So, you might receive mercy	وَلَعَلَّكُمْ تُرْحَمُونَ (7:63)
6th verse / 16th clause	But they belied him	فَكَذَّبُوهُ
6th verse / 17th clause	So, we saved him and those along with him in the ship,	فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ
6th verse / 18th clause	and We drowned those who belied Our Ayat	وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
6th verse / 19th clause	They were indeed a blind people	إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ (7:64)

B. Elements of Nuh Story

Table 2 describe five elements of Nuh's short story, the characters, setting, conflict, plot, and theme. The first element of the characters shows that Nuh is the primary character while his people are the sub-character. The primary character, Nuh, was mentioned either explicitly by name or implicitly by a pronoun that refers to him based on the Arabic characterization of the sentence. The setting, describes four matters: type, place, culture, and people. All the matters in the setting are deductive because the Quran never said anything about any of these matters. The third element is the conflict, which underlines religion, economy, society, and the environment. Except for religion, which is clearly identified in the passage, the other three matters were not specified. The plot is clearly described with five steps, starting with exposition, then rising action, heading toward climax and falling action. The last element is the theme, which describes the nature of the story.

TABLE 2
ELEMENTS OF THE STORY OF NUH

Element	Purpose
Characters	The narrator: The Almighty Main character: Nuh Sub-character: Nuh's people.
Setting	Time: Not specified Place: Not specified (Archeologists claim the location might be the South of Iraq) Type of people: Urban Culture: Middle East
Conflict	Religious: Conflict between mono and polytheism Economy and Social are Not known. Environmental: Not specified
Plot	1. Exposition: Introduction, background, character, and time. 2. Rising Action: Up-down dialogue accompanied by rejection/accepting which leads to the climax (the following stage) 3. The climax takes place upon turning incidents 4. Falling Action shows the immediate reaction to the climax. 5. Resolution shows the results or the consequences of any action
Theme	A calm persuasive dialogue characterizes the first stage of conveying the message.

C. Verses Description

The study of the opening sentence in the first verse reveals that the narrator (Almighty) utilized a declarative mood in the past simple (the finite) to initiate the narrative with two residues. The first serves as a conjunctive adjunct. The second comprises the prediction and the complement to demonstrate that the Almighty sent the prophet Nuh to his people, Table 3.

TABLE 3
1st CLAUSE 1st VERSES

1st verse /1st clause	Indeed, We sent Nuh to his people		لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ		
Narrate	(Subject) Almighty				
Indeed	We	sent	Nuh	to his people	
Conjunctive Adjunct	Subject	Finite/Past Simple	predicator		Complement
RESIDUE	MOOD/Declarative		RESIDUE		

The second clause also contains two residues. First, *then said*: as a reverse adjunct and the Adjunct Vocative finite "O my people, which play the role of introducing and suspending. At the same time, the Predicator (*Allah*) forms the second residue, which plays the role of completing the information. The finite (*Worship*) is the imperative Mood (speech function) in the present simple tense to clarify the speech functions as a command as an ordinance, Table 4.

TABLE 4
2nd CLAUSE 1st VERSES

1st verse /2nd clause	Then said: "O my people! Worship Allah!"		فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ	
A dialogue	Nuh			
Then Said [Nuh]	O my people	Worship	Allah	
conjunctive. adjunct	Adjunct Vocative finite	Finite/Present Simple	Predicator	
RESIDUE	MOOD/IMPERATIVE		RESIDUE	

The third clause Table 5 contains one residue (*no other Ilāh but Him*), completing the information. The finite (*have*) is the Declarative Mood (speech function) in present simple tense. Clarify fact (statement).

TABLE 5
3rd CLAUSE 1st VERSES

1st verse / 3rd clause	You have no other Ilāh (God) but Him. (La ilaha illallah: none has the right to be worshipped but Allāh)		مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	
Dialogue	Nuh			
You	have	no other Ilāh but Him		
Subject	Finite/Present Simple		Complement	
RESIDUE	MOOD/Declarative		RESIDUE	

In Table 6 The 4th clause contains two residues, 1st *Certainly*: a circumstance adjunct. 2nd and the Predicator (*you*). (*the torment of a Great Day*), completing the information. The finite (*fear*) is the Declarative Mood (speech function) present simple tense. Clarify a statement, that expression of prophet Nuh's attitude.

TABLE 6
4th CLAUSE 1st VERSES

1 st V. / 4 th cl.	Certainly, I fear for you the torment of a Great Day!"		إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ		
Dialogue	Nuh				
Certainly	I	Fear	you	the torment of a Great Day	
Conjunctive Adjunct	Subject	Finite/Present Simple	Predicator	Complement	
RESIDUE	MOOD/Declarative		RESIDUE		

Hence, the first verse contains four clauses, which are introduced by a narrated sentence that introduces the whole story and the story's hero in a declarative Mood, followed by a prophet Nuh's speech, which starts with an Imperative Mood (order his people to worship Allah), followed by a declarative mood that explains the Prophet's feelings and attitude.

The second verse and the fifth clause below contain two residues, Table 7 (*the leaders of his people said*). As a conjunctive adjunct, to exchange the dialogue part. So, it is the answering of the unbelievers. While the Predicator (*you*) and (*in plain error*) form the second residue, completing the information. The finite (*see*) is the Declarative Mood (speech function), in the present simple tense. Where the unbelievers' statement expresses their attitude toward Nuh's speeches.

TABLE 7
5th CLAUSE 2nd VERSES

2 nd V. /5 th Cl.	The leaders of his people said: "Verily, we see you in plain error."		قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ		
Dialogue / answer	Unbelieved People				
The leaders of his people said:	Verily	we	see	you	in plain error
conjunctive. adjunct	Circumstantial adjunct	Subject	Finite/Present Simple	predicator	Complement
RESIDUE	MOOD/Declarative		RESIDUE		

Table 8, Has two residues. *Said* as a conjunctive adjunct, continuing the dialogue part. In contrast, the second residue, (no error in me) describes the predicator attitude, completing and explaining the subject's attitude. The finite (is) the present simple tense, fused with the subject (there) is a declarative mood.

TABLE 8
6th CLAUSE 3rd VERSES

3rd verse / 6th clause	[Nuh] said: "O my people! There is no error in me			قَالَ يُقَوْمِ لَيْسَ بِي ضَلَالَةٌ
Dialogue/answer	Nuh			
	said: O my people!	There	is	no error in me
	Vocative Adjunct	Subject	Finite/ Present Simple	predicator
	RESIDUE	MOOD/Declarative		RESIDUE

Table 9, continues Nuh's talk, containing two residues. First, "but" is a conjunctive adjunct. The clause (*from the Lord of the 'Alamîn*) the second residue the subject's attitude. The finite (*am*) in the present simple tense and the subject (I), clarified the declarative speech functions as an answering statement.

TABLE 9
7th CLAUSE 3rd VERSES

3rd verse / 7th clause	but I am a Messenger from the Lord of the 'Alamîn (mankind, jinn, and all that exists)!			وَأُنَبِّئُكُمْ رَسُولًا مِّن رَّبِّ الْعَالَمِينَ
Dialogue/answer	Nuh			
	but	I	am	a Messenger from the Lord of the 'Alamîn
	Conjunctive. Adjunct	Subject	Finite/Present Simple	Predicator Complement
	RESIDUE	MOOD/Declarative		RESIDUE

The fourth verse has 3 clauses continuing Nuh's talk. (Table 10) the eighth clause contains one residue (*the Messages of my Lord*), describes the predicator attitude (*you*), as complement information. The finite (*convey unto*) in the present simple tense, with the subject (*I*). Clarifying the Declarative speech functions.

TABLE 10
8th CLAUSE 4th VERSES

4th verse / 8th clause	I convey unto you the Messages of my Lord			أَتْلُوكُم مَّسَلَّتْ رَبِّي
Dialogue	Nuh			
	I	convey unto	you	the Messages of my Lord
	Subject	Finite/Present Simple	Predicator	Complement
	MOOD/Declarative		RESIDUE	

The second clause of the fourth verse (9th clause in the story) is a continuation of Nuh's talk that contains two residues, as explained in Table 11. The first residue is a conjunctive Adjunct (*And*). The second residue (*sincere advice*) describes the predicator attitude (*you*), which completes and explains the information. In comparison, the finite (*give*) comes in the present simple tense. Clarify the speech functions as a statement in a Declarative Mood function as a kind of expression of the speaker's (Nuh) attitude toward what his people said before.

TABLE 11
9th CLAUSE 4th VERSES

4th verse / 9th clause	and give sincere advice to you.		وَأَنْصَحْ لَكُمْ
Dialogue	Nuh		
	And	give	sincere advice to you
	conjunctive Adjunct	Finite/Present Simple	Complement
	RESIDUE	MOOD/Declarative	RESIDUE

Table 12, Contains two residues, the conjunctive Adjunct (*and*) at the beginning and the complement (*from Allah what you know not*) that describes the Subject attitude (*I*). The finite (*know*) in the present simple tense. To clarify the Declarative Mood function as a kind of expression of the speaker's (Nuh) attitude.

TABLE 12
10th CLAUSE 4th VERSES

4th verse / 10rd clause	And I know from Allah what you know not			وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
Dialogue	Nuh			
	And	I	know	from Allah what you know not
	conjunctive. Adjunct	Subject	Finite/Present Simple	Complement
	RESIDUE	MOOD/Declarative		RESIDUE

The fifth verse contains five clauses (11,12,13,14,15). As seen below, the first clause (11th) continues Nuh's talk in an interrogative mood that expresses the change in the prophet's way of speaking. Table 13 reflects his anger and dissatisfaction with his people's reaction. The clause has one residue at the end: the predicator (*wonder*). The finite (*Do*) in the present simple tense with the subject (*you*) clarifies the speech functions in the form of an exclamation question

in an interrogative Mood function. This interrogative mood changes the narrative style of the story. The researcher regards it as a raising action in the plot of the story.

TABLE 13
11th CLAUSE 5th VERSES

5th verse / 11st clause	Do you wonder?	أَوْ عَجِبْتُمْ
Narrate/ Summary	Almighty	
Do	you	wonder
finite/Present Simple	Subject	predicator
MOOD/INTERROGATIVE		RESIDUE

The second clause (the 12th) in this verse continues Nuh’s reaction toward his people’s beliefs, as shown in Table 14). The clause contains two residues, conjunctive adjunct (*that*) as an introduction to answering the exclamation part of the previous clause. Where the second residue is contained of the predicator (A reminder) and the complement (*from your Lord through a man from amongst you*). The finite (*has come to*) with the subject (*you*) presents the declarative mood in the present simple tense introducing the fact that Nuh is just a human being.

TABLE 14
12th CLAUSE 5th VERSES

5th verse / 12nd clause	that there has come to you a Reminder from your Lord through a man from amongst you			أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ
Narrate/ Summary	Almighty			
That	has come to	you	A reminder	from your Lord through a man from amongst you
conjunctive Adjunct	Finite/Present Perfect	Subject	Predicator	Complement
RESIDUE	MOOD/DECLARATIVE			RESIDUE

The third clause continues Nuh's reaction toward his people's nonbelief. Table 15 shows two residues, the conjunctive adjunct (*that*) to justify what the prophet mentioned in the previous clause. While the second is the predictor (*you*). However, the subject (*he*) is fused with finite (*warn*) to form the declarative mood speech function.

TABLE 15
13th CLAUSE 5th VERSES

5th verse / 13rd clause	that he may warn you		لِيُنذِرْكُمْ
Narrate/ Summary	Almighty		
That	he	warn	you
conjunctive Adjunct	Subject	Finite/Present Simple	predicator
RESIDUE	MOOD/DECLARATIVE		RESIDUE

This verse's fourth clause (the 14th) continues Nuh's reaction toward his people's non-beliefs, as depicted in Table 16. The clause starts with a residue, which is a conjunctive adjunct (*and that*) to justify what the prophet mentioned in the previous clause. However, the subject (*you*) is fused with finite (*fear*) to form the declarative mood speech function using the present simple tense.

TABLE 16
14th CLAUSE 5th VERSES

5th verse / 14th clause	and that you fear		وَلْتَقُوا
Narrate/ Summary	Almighty		
And that	you	fear	
Conjunctive + consequence Adjunct	Subject	Finite/present simple	
RESIDUE	MOOD/Declarative		

The last clause (the 15th) where the prophet concludes his talk (Table 17), starting with consequence adjunct (*so*) the 1st residue. However, the subject (*you*) is fused with finite (*might receive*) to form the declarative mood speech function using the present simple tense. He ends the verse with polite wishes that they might receive mercy from Allah.

TABLE 17
15th CLAUSE 5th VERSES

5th verse / 15th clause	So, you might receive mercy		وَلَعَلَّكُمْ تُرْحَمُونَ
Narrate/ Summary	Almighty		
so	You	might receive	Mercy
Consequence (conclusion) Adjunct	Subject	Finite/Past Simple	predicator
RESIDUE	MOOD/DECLARATIVE		RESIDUE

The sixth and last verse contains four clauses (16,17,18,19), which are considered to be the story's conclusion, which ends the story with the result of ratification or denial of the messengers' message. As seen below clause (16th (Table 18), is a sequence action that shows the reaction of the nonbelievers starting with (*So*) the consequence adjunct, which gives

the last reaction of nonbelievers, while the second residue introduces the predicator (*him*). However, the finite (*belied*) comes in the past simple tense, which is fused with the subject (*they*) to clarify the speech functions in the form of statements in a Declarative Mood function.

TABLE 18
16th CLAUSE 6th VERSES

6th verse / 16th clause	So, they belied him			فَكَذَّبُوهُ
Narrate/ Summary	Almighty			
So	they	belied	him	
Consequence (result) Adjunct	Subject	Finite/Past Simple	Predicator	
RESIDUE	MOOD/Declarative			RESIDUE

Table 19, on the other hand, the second clause (17th) is a sequence of the reward of the faithful believers (*So, we saved him and those along with him in the ship*). The clause has two residues. The first residue is the Consequence Adjunct (*So*), which reflects the end of the story. In contrast, the second residue is formed by fusing the predicator (*him*) with the complement (*and those along with him in the ship*). However, the finite (*saved*) comes in the past simple tense, fused with the subject (*we*) to clarify the speech functions in the form of statements in a Declarative Mood function.

TABLE 19
17th CLAUSE 6th VERSES

6th verse / 17th clause	So, we saved him and those along with him on the ship				فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ
Narrate/Summary	Almighty				
so	We	saved	him	and those along with him in the ship	
Consequence (result) Adjunct	Subject	Finite/Past Simple	predicator	Complement	
RESIDUE	MOOD/Declarative			RESIDUE	

Table 20, conversely the third clause (18th) is in comparison information regarding the punishment of the nonbelievers. Starting with (*and*) conjunctive Adjunct the 1st residue and ends with 2nd residue, which is formed by fusing the predicator (*those*) with the complement (*who belied Our Ayat*). However, the finite (*drowned*) in the past simple tense, fused with the subject (*we*) to clarify the speech functions in the form of the Declarative Mood function.

TABLE 20
18th CLAUSE 6th VERSES

6th verse / 18th clause	and We drowned those who belied Our Ayat				وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
Narrate/ Summary	Almighty				
and	We	drowned	those	who belied Our Ayat	
conjunctive Adjunct	Subject	Finite/Past Simple	predicator	Complement	
RESIDUE	MOOD/Declarative			RESIDUE	

Table 21, the last clause in the story of Nuh in the Surat Al-Araf, clause (the 19th), is continuous the reason behind the punishment of the nonbelievers. The clause has a residue, the Conjunctive Adjunct (*indeed*), which emphasizes the result or the reason behind the punishment of the nonbelievers. The finite (*were*) in the past simple tense, fused with the subject (*they*) clarifies the Declarative Mood function.

TABLE 21
19th CLAUSE 6th VERSES

6th verse / 19th clause	They were indeed blind people			إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ
Narrate/ Summary	Almighty			
They	were	indeed	a blind people.	
Subject	Finite/Past Simple	Conjunctive Adjunct	Complement	
	MOOD/Declarative			RESIDUE

D. Summary of the Results

The conversation and mood aspects (declarative, imperative, interrogative) linked to the role of finite tense and residue clauses in reflexing the characters' interpersonal metafunctions that are used to analyze these verses. Furthermore, the narrative aspects will serve as a motivation for the SFL analysis. The goal of dialogue writing is to convey tale's events. Dialogue viewpoints may be used in fairy tales, fiction, or factual works. The five components of tale elements are the storyline, introduction, character, setting, conflict, plot, and theme. These parts provide a systematic approach to relating information and making a compelling tale.

The bulk of story formats have a beginning, middle, and conclusion. An author or speaker may use various materials to construct a text in dialogue with the reader. These meanings are conveyed by personal pronouns, clausal mood, and formality level (Darong, 2021). As a result, mood choices show how the sentence is formed to actualize the interactional speech functions of offer, command, assertion, and query. Therefore, they are the fundamental system in the lexicogrammatical analysis of the phrase as an exchange.

In the following mood analysis, the total number of clauses in each mood type is provided, and the proportion of each mood type to the total number of clauses is indicated in frequency and percentage terms. For mood type, all clauses are assessed, not only embedded clauses. To acquire the proper topic and message, examine how the interpersonal metafunction helps comprehend the parts of the short tale, the main and sub-characters, via mood functions. The primary character in Surat Alaraf is Nuh, as shown (explicitly or indirectly) by the nature of the discourse, other characters, and narrators. Table 22 displays the results of assessing the short narrative in Surat Alaraf's varied moods.

A summary of the clausal analysis shown in Table 3 through Table 21 is statistically described in Table 22. There are 19 clauses in the selected six Ayat subjected to full meaning within the purpose of that Ayah (7:63):

"أَوْعَيْبْتُمْ، أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ، لِيُنذِرَكُمْ، وَلَعَلَّكُمْ تَرْحَمُونَ"

On the contrary, Ayah (7:60) comprises the least number of clauses: only one.

" قَالَ أَلَمْأَلْ مِنْ قَوْمِيَّةٍ إِنَّا لَنَرَاكَ فِي صَلَلٍ مُبِينٍ "

The total number of clauses is 19 with each analyzed under the following criteria: subject, finite present, finite past, present perfect, predictor and complement. It can be noted that there are some verses without one or even two of these criteria. The subject was repeated 5 times in 7:63. The distribution of the verbs (present, past, present perfect) was also estimated showing 12 finite present occasions compared to only one present perfect. The analysis shows that there are 15 predictor which represents the second highest after the subject (17 times) in the six chosen verses. The complements are repeated 11 times in the same verses.

TABLE 22
SUMMARY OF THE MOOD ANALYSIS

# (Verse)	Clauses	Subject	Finite Present	Finite Past	Present Perfect	Predictor	Compliment
1 (7:59)	4	3	3	1	0	4	2
2 (7:60)	1	1	1	0	0	1	1
3 (7:61)	2	2	2	0	0	2	1
4 (7:62)	3	2	3	0	0	2	3
5 (7:63)	5	5	3	1	1	5	1
6 (7:64)	4	4	0	4	0	1	3
Total	19	17	12	6	1	15	11

IV. DISCUSSION

A. Domination of Declarative Mood

In order to give a clear explanation of the dominator's mood, the relationship between the Character's talk (the mood about the finite tenses) and the story elements is clarified. The use of the (declarative) corresponds to an assertion in the sense that it can either be related to the foregrounding of the information expressed in a proposition, that is, with the intention of the speaker to inform the hearer of the propositional content, or with the truth of the proposition according to some individual. (Ahern & Leonetti, 2004). Table 23 shows the number of declarative moods, 17 clauses out of 19, where Nuh, the main character, gives 11 declarative talks.

The declarative mood structure plays a fundamental role in conveying the first part of a message. It is a linguistic practice that exists within a speech community and is specified by a declarative mood marker. This distinguishes assertion from other content-conveying linguistic acts such as presupposition and implicature (Jary, 2020). The declarative mood delivers a propositional representation that is likely to be employed as a premise in deriving contextual effects, contributing directly to the relevance of the utterance (Jary, 2020). The declarative is the only mood that can be used to explicitly assert the proposition expressed by an utterance (Moaddab & Hejrati, 2012). It also explains the relationship between assertion and main-point status without identifying the two. The declarative mood can be separated from its role as an indicator of illocutionary force and can exist in languages lacking the category of sentence (Meyer, 2005).

TABLE 23
MOOD ANALYSIS OF THE NUH STORY

Q.V	Verse	Clause	Character	Elements	Imperative	Declarative	Interrogative	Residue	# Clause
59	1	1st	Almighty	Introduction		√		2	4
		2nd	Nuh	Introduction	√			2	
		3rd	Nuh	Introduction		√		1	
		4th	Nuh	Introduction		√		2	
60	2	5th	Undelivered	Raising action		√		2	1
61	3	6th	Nuh	Raising action		√		2	2
		7th	Nuh	Raising action		√		2	
62	4	8th	Nuh	Raising action		√		1	3
		9th	Nuh	Raising action		√		2	
		10rd	Nuh	Raising action		√		2	
63	5	11st	Nuh	Climax			√	1	5
		12nd	Nuh	Climax		√		2	
		13rd	Nuh	Climax		√		2	
		14th	Nuh	Climax		√		2	
		15th	Nuh	Climax		√		2	
64	6	16th	Almighty	Falling action		√		2	4
		17th	Resolution			√		2	
		18th	Resolution			√		2	
		19th	Resolution			√		1	
Total					1	17	1	34	19

B. Finite Tense Analysis

Table 24 shows the relation between the finite tense and the characters, elements, mood, finite tenses, and subject clause to help researcher get results relating to the finite tens choices and how each character introduces himself in the subjective clause. Analyzing the percentage of mood types, elements, and finite tens reflects the interpersonal metafunction.

TABLE 24
FINITE TENSE IN ELEMENTS OF SHORT STORY

Q.V	Verse	Clause	Character	Elements	Mood	Finite tense	Subject clause
9	1	1st	Almighty	Introduction	Declarative	past simple	We
		2nd	Nuh	Introduction	Imperative	present simple	None
		3rd	Nuh	Introduction	Declarative	present simple	You
		4th	Nuh	Introduction	Declarative	present simple	I
60	2	5th	Undelivered	Raising action	Declarative	present simple	we
61	3	6th	Nuh	Raising action	Declarative	present simple	there
		7th	Nuh	Raising action	Declarative	present simple	I
62	4	8th	Nuh	Raising action	Declarative	present simple	You
		9th	Nuh	Raising action	Declarative	present simple	Non
		10rd	Nuh	Raising action	Declarative	present simple	I
63	5	11st	Nuh	Climax	Interrogative	present simple	You
		12nd	Nuh	Climax	Declarative	present perfect	You
		13rd	Nuh	Climax	Declarative	present simple	He
		14th	Nuh	Climax	Declarative	past simple	They
		15th	Nuh	Climax	Declarative	present simple	You
64	6	16th	Almighty	Falling action	Declarative	past simple	They
		17th	Resolution	Conclusion	Declarative	past simple	We
		18th	Resolution	Conclusion	Declarative	past simple	We
		19th	Resolution	Conclusion	Declarative	past simple	They

C. The Interpersonal Metafunction Mood of Language

The interpersonal metafunction clarifies the importance of highlighting the role of the grammatical choices relating to the elements of the story. However, interpersonal metafunction is about the social world, especially the relationship between speaker and hearer, and is concerned with clauses as exchanges depending on the character's talk. Indeed, the short story is a message to the hearer and the reader, so they must learn how to be a good believer. According to mood function, each character has its role in the short story setting.

The role of the narrative reflects the introduction, 1st verse / 1st clause (Indeed, We sent (Nuh) to his people), and the ending using past simple declarative mood. 6th verse / 16th to 19th clause (But they belied him /So, we saved him and those along with him in the ship, /and We drowned those who belied Our Ayat /They were indeed a blind people). The second role explains the characters' behaviors or the story's happiness or sadness. The narrator (Allah SW) explains why the message was rejected (that he may warn you so that you may fear Allah and that you may receive (His Mercy). At the end, as a summary and finishing to the story, the narrator (SW) addresses the mind and soul of the listener and the reader (We saved him and those along with him on the ship). Nevertheless, (We drowned those who belied Our Ayat). This sad ending for the belying because (They were indeed blind people). So, understanding interpersonal metafunction through mood analysis helps understand the central role of reading the Holy Quran, and encouraging readers to take the right approach and realize the truth is the goal of the Quranic short story. There is no doubt that all the dialogue and monologue in Quranic narrative style discourse serves a final purpose: the success of conveying the holly message. It is worth noting that the mood system plays a crucial role in achieving this purpose.

V. CONCLUSION

The research provides a linguistic examination of the Quranic narrative style in Nuh's story, the section disclosed in Chapter 7 (Al-Araaf Surah). Sahih International was chosen as the translation. There were 7 Ayat, which were separated into 19 clauses. The conclusion provides fresh perspectives on the material. The study indicates the use of SFL mood analyses in organizing both experience and interpersonal linguistic resources. Adding verbal inflection and pronominal markers broadens the theme's limit to match the Arabic clause structure. The Quranic narrative also includes examples of interpersonal metafunction, which may be examined utilizing the cognitive sociolinguistics dimension and translation quality evaluation technique. Thematic structural coherence is revealed in the coherence of Quranic passages at both the macro and micro levels. Genre and discourse rhetorical pattern analysis may identify genre-specific elements and discourse rhetorical patterns in the Qur'an's narrative parables (El-Daly, 2019; Arabzoozani & Pahlavannejad, 2019). Some inferences may be derived from this study based on the research findings and data analysis.

The research intended to demonstrate that, despite its religious basis (message), the Quran is, at heart, is a text with texture--a trait shared by all texts--resulting from various connections and linkages. Text internal forces (grammatical and lexical cohesive devices) keep text portions together, resulting in a unity or unified whole. These internal forces, or cohesive devices, contribute to the construction of text on the one hand and to its interpretation by the receiver/reader on the other. As a result, these coherent mechanisms diminish textual interpretative conjecture and minimize the involvement of the receiver/reader in changing the text. Based on this, our examination of the cohesive devices (in the Quran) indicated that the Quran as text utilizes these cohesive components to construct its texture (cohesion) by SFL viewpoints. As a linguistic theory, SFL offers new paths for better understanding and analyzing the textual relations (of the Quran). This description results in two outcomes. The first is that the research attempted to illustrate that an SFL-based interpretation of the Quran's coherent relations provides a fruitful approach to better comprehending this sacred literature's textuality. Second, this technique does not diminish the holiness of the text; rather, the ostensibly religious approach deprives the holy text of its inherent dynamics while exaggerating its non-linguistic features.

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